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FOR THE GOSPEL MESSENGER.

## SERMON NO. XXXII.

A SERMON, occasioned by the death of Rev. ABIEL CARTER, Rector of Christ Church, Savannah; preached in St. Paul's Church, Augusta, Georgia, at the request of the Vestry and Wardens of said Church, on Sunday Morning, November 11th, 1827, by the Rev. HUGH SMITH, Rector of St. Paul's.

1 Samuel, iii. latter part of the 18th verse.

"It is the Lord; let him do what seemeth him good."

It was no ordinary degree of faith and piety, that enabled good old Eli, to utter this meek and submissive declaration. He had heard the threats of his God. They warned him of judgments that were to make "the ears of all who should hear to tingle." They denounced the utter subversion of his house; the extinction of his very name and lineage in Israel. But it *was God*, who spake; and while *the man* recoiled from the stunning blow of such intelligence, the *saint* made answer, "It is the Lord; let him do what seemeth him good."

*We, also*, brethren, have heard sad and fearful tidings; not of *evil yet to come*, but of a desolation already perfect and accomplished. To us a blow has been given that has crushed our hopes, blasted our expectations and filled our hearts with sorrow. It came not in the way of special judgment, but of ordinary providential allotment. No warning, prepared *us* for its coming. Descending upon us unexpectedly and suddenly, we were as those astonished. Struck dumb with amazement and with grief, we could scarcely rally our christian feeling, sufficiently to say "it is the Lord; let him do what seemeth him good." We felt as though God, "when he began, had also made an end;" as though he had said, "affliction shall not rise up the second time." They that had been *partners in life*, were made partners in death and the grave. The *mother* was snatched from the babes she had borne, the father, from those he would have guided! The cry of the orphans was heard, my mother, my mother!

my father, oh! my father! The Pastor was removed from his charge—and the flock he had watched, left “as sheep without a shepherd!”

In a case like this, brethren, it is hard even for piety itself, to utter the language of the text. All the strong and highly excited feelings of nature, prompt us “to judge according to the appearance,” rather than “to judge righteous judgement.” The heart proudly swells against God. The murmur of complaint rises to the lips. We are ready to ask, why, why, all this ruin and desolation? Why were the righteous smitten, while so many “cumberers of the ground” were spared? Why was the angel, from whose mouth went forth the blasting pestilence, permitted to breathe upon those, around whom clung so many fond affections, and in whom centered so many momentous interests? Why might not the tears and the prayers of a whole people, have prevailed with God to stay his hand, and to rescue from death, one so dear to many hearts? *These* are questions, which, unbidden, will rush with unwelcome force to the mind. To them all, there is but one reply. “*God hath done what seemeth him good;*” and *He*, “the judge of all the earth, doeth always right.”

Called to address you after this heavy bereavement, it will be my endeavour, brethren, as much as possible, to spare both your feelings and my own. We have all felt the bitterness of this dispensation: let us now, dwell on its more alleviating circumstances. The mortal tabernacle of our brother, is indeed in ruins! but, it may perhaps soothe our regrets, to remember what he was, and to look forward to what he shall be. The contemplation of his bright career, and of its peaceful glorious termination, may perhaps elevate our feelings and stimulate us to become followers of him, even as *he* was also, of Christ. We shall learn, I trust, a lesson of resignation from his example: for we shall find, that he had learned, how to say from the heart—“Father thy will be done!”

The text, brethren, will neither be illustrated nor enforced, by abstract reasonings, or ordinary appeals. It is simply proposed, as expressive of the proper spirit with which it becomes us, to receive a dispensation as painful, as it is inscrutable. Your hearts would this day, turn in disappointment, from the cold, stoical, methodical enforcement of *submission as a duty*. But, when you shall have accompanied me through a brief sketch of our departed friend's life and character, and shall have seen the blessedness of his dying hour, you will doubtless feel that there is *cause for resignation*. You will feel that it would be unpardonable, to mourn as those without hope, or to murmur as those without religion, when the stamp of God, was so visibly placed both on his life and on his death. The fact that he was guided by God's counsel, *in life*, and supported by his grace, *in death*, will cause you to exclaim with all thankfulness, “it is the Lord; let him do what seemeth him good.”

From any thing like studied panegyric, my feelings would revolt. Friendship cannot flatter when its object sleeps in death. To a feeling spirit, the grave cannot be made the theatre of vain display.



A simple, unadorned, but faithful delineation of his life and character, is all that *you* will expect, or that *I* shall attempt.

The Rev. Abiel Carter, whose sudden and afflictive removal, has called forth our united regrets, was a native of Concord, N. H. He was born of reputable parents; and although his family are unknown to your preacher, yet he has ascertained that they have always maintained a fair and honourable standing in society. In very early life, he appears to have been destined for commercial pursuits; but this intention having been abandoned, he afterwards enjoyed the advantage of a *preparatory* Academical course, and then became a student and a graduate of Dartmouth College. Having completed his Collegiate course, he turned his attention to the law, as his future profession. But it was not congenial to his taste or feelings. With that tact which distinguished him through life, he discovered its unsuitableness to the construction of his mind and the bent of his disposition, and therefore abandoned it. Providence had destined him for *another*, and we may be permitted to add, a *more useful sphere* of action. He was not to be permitted to spend the brief term of his allotted earthly existence, amidst the jarrings and the tumults of human litigation. He was to be *a man of peace, a man of God!* and to the attainment of this high and holy character, his attention was providentially directed. How, or when his serious impressions commenced, I am not prepared to say. But from his own lips, have I repeatedly heard the declaration, that his first religious views were widely different from those that he subsequently embraced. His prejudices against our Church, were strong and deeply rooted. They had been imbibed in childhood, and fostered in youth. He had been nurtured in traditional and hereditary dislike of *Episcopacy*, under any circumstances of its existence. He thought that the American Daughter, must of necessity, bear the features, and inherit the disposition of the British Mother, from whose frown and whose sway, his forefathers had fled. He knew not, that it was in *the political circumstances of the age and country*, and *not in the nature or character of Episcopacy itself*, that all that had savoured of former persecution had taken its rise; nor did he know that *the spiritual system, the essential part of Episcopacy*, might exist, utterly independent of any connexion with political dominion, wholly devoid either of the spirit or the power of persecution. But on these points, he was to receive instruction. There was something in the system in which he had been educated, from which his discriminating mind, and his benevolent heart, turned with disappointment. He could not look with complacency on the stern, repulsive features of rigid Calvinism. He could not reconcile its glaring contradictions. He sought for another system, in which piety might go hand-in-hand with reason, and which his judgment might approve while his heart was warmed. He found it in "that form of doctrine," which he subsequently so cordially embraced, and so fully adorned. He was surprised to find the Church, so widely different from the representations of her adversaries. He examined her polity; he investigated her doctrines; he listened to

her sublime, chastened, touching liturgy. The more he examined, the more he admired; the longer he listened, the more was he charmed. All that he saw, and all that he heard, served but to carry conviction to his mind, and comfort to his heart. *Here was an Ark*, in which the weary wanderer at last might rest. His decision was formed. He felt that in *her* communion, he could best advance the interests of the Redeemer's kingdom. He studied for her ministry, and at her altar, received the apostolic "imposition of hands," which consecrated him to the ministerial office. About this time my acquaintance with him commenced, during his residence in the city of New-York. While there, he formed a matrimonial alliance with a lady,\* in all respects qualified to increase his domestic felicity and his public usefulness—with whom he lived in the tenderest and holiest union—until now that a mysterious Providence hath called them to enter almost at one moment, into glory: constraining us to say, "they were lovely and pleasant in their lives, and in death they were not divided."—

At this time, the fulness of his excellency had not developed itself. *His* was a mind, which required the stimulus of necessity, of high and commanding duty, and a sphere of independent and unfettered action, to make it put forth *all its powers*. His first regular ministerial settlement, was at Pittsburg, Pennsylvania, where it is believed that he established for himself a good report, and gave the assured pledge of future and increasing excellence. From that place, he removed to Trenton, New-Jersey, where he gave a still brighter promise of ministerial usefulness: and to those who there sat with delight under his ministry, was our sister city in this State, indebted for those representations of his worth and ability, which led to his call and settlement among them. And from this period, brethren, I may date the commencement of a closer acquaintance, and more sacred friendship with him, which increased year by year, and continued without interruption, until its recent cruel severance by death. The same sacrifices, the same duties, the same interests, the same anxieties, attached us to each other. We had alike bidden adieu to the friends of earlier days, to the homes of our youth—and we were fellow-labourers in a vast and interesting vineyard, in which it was emphatically true, that "*the harvest was great, but the labourers few.*" A more efficient fellow-labourer I could not have desired. Through his aid, a plan was carried into effect, which had been long and anxiously cherished—the organization of the Church in this Diocese—and its union with the great body of the Church throughout the Union, by representation in the General Convention.

Our Diocesan Constitution, bears largely the impress of his mind. In the various discussions connected with the adoption of that instrument, and in all the other concerns of the Church in this State, it is satisfactory to me to remember, that we never differed for a moment, on any point even of expediency. There was a

\* The daughter of Dr. Abraham Beach, D. D. formerly Rector of Trinity Church, New-York, now residing at New-Brunswick, New-Jersey.



coincidence of views, which rendered inexpressibly pleasing our ministerial intercourse. But death has effected, what discord could not. *He is gone!* And this day I feel I am desolate indeed! One aged brother,\* can scarcely share in my labours! Another more youthful friend and brother,† esteemed and beloved, feels his heart yearn, and his affections turn to the land of his nativity! He, who bore with me the burden and the heat of the day, sleeps in his narrow grave! And in the sadness of a troubled heart, I could this day almost exclaim, with an afflicted prophet of old, "*I, even I only am left,*" and yet I am not alone: "*for thou, Oh God, art with me!*"

His last earthly location, was indeed happily adapted for the display of his talents and usefulness. A wide sphere was here opened to him; and it elicited all his energies. He was called to labour among a people cultivated in mind, refined in manners, warm in heart: a people, who, although few in number, in despite of repeated difficulties and discouragements, had persevered in their pious effort to build up the Church. Scarcely had they heard the sound of his voice, and discovered the manner of his preaching, before they all felt and declared, that *this* was he who should repair their temple, and call in the scattered worshippers. "*A wise master builder,*" he has fulfilled their high expectations. Their temple has arisen from its ruins! *but he*, its builder and beautifier, where, oh where is he? You will naturally, brethren, expect something more than a detail of the circumstances of his life. Let me endeavour then to give you some faint idea of his christian character. Previously, however, it is proper for me to add that he was a member of the Masonic Fraternity, strongly attached to the principles of the order, and warmly beloved by his Masonic brethren.

As a *man*, he was naturally of an ingenuous, cheerful and social disposition. There was nothing of *reserve* or of *suspicion* in his nature. His manners were bland and conciliating, yet still consistent and dignified. Youth was not constrained to repress its smile in his presence, and yet the aged and the pious, found enough of gravity, to comport with his sacred character and office. He was the very life of the social circle; yet his cheerfulness never degenerated into *levity*, nor unfitted him, for the timely introduction, and impressive enforcement, of grave and edifying topics. As a *christian*, he was *consistent*, *zealous* and *practical*. His religion, was not the religion of moroseness or of gloom. It was the "*reasonable service*" of a well trained mind, and the warm offering of a devoted heart. It was "*without partiality and without hypocrisy; full of mercy and good fruits.*" As a *minister*, he was most devoted. He remembered that "*unto this work he had been set apart.*" "*He gave himself wholly unto it,*" and "*his profiting was manifest unto all men.*" His *heart* was engaged in the duties of his office. *They were not his task but his delight.* As a *pastor*, he was almost

\* Rev. Mr. Samuel Strong, of Oglethorpe County.

† Rev. Lot Jones.

beyond praise. If you would know his value in this respect, you must visit the desolate and mourning flock, of which *he* was the good shepherd. You must ask the once *guilty*, whom he reclaimed—the once *ignorant* whom he enlightened—the *wavering* whom he confirmed in their holy faith—the *pious* whom he faithfully fed with the bread of life; and above all, *the mourners*, with whom he wept as they wept, and into whose hearts he poured the oil of consolation. Oh be assured, it was not the loss of an *ordinary pastor*, that extorted such a loud burst of sorrow, from a whole mourning people; it was not for an *ordinary pastor*, that “rivers of tears” flowed down so many cheeks. But here, I need not enlarge. His best eulogium is the deep grief of his people. His record is in their hearts—he will live in their remembrance!

As a minister of the *Protestant Episcopal Church*, he merits special attention. The vow which he made, when he was admitted to minister at her altars, seems to have been engraven on his heart, and was ever religiously observed in his life. To her *doctrine, discipline and worship*, he was strongly and affectionately attached. He was one of those who believe *the Church* to have been *divine* in her *origin*. He traced up the commission of her ministry, to the appointment of her Divine Founder and Head. So far did he carry his views on these points, that, on an occasion well remembered by many of you, in this *very pulpit*, he seemed even to the minds of his brethren in the ministry, almost to have advocated sentiments indefensible and overstrained—while, however, the subsequent more guarded statement, and more full explanation of his meaning, proved that he had only strongly urged that most wholesome truth, which it is the prevailing tendency of the age to undervalue, *that the Church is the institution of Christ, not the mere creature of human expediency*. Never, either in public or in private did he shrink from the open, manly avowal of her peculiar and distinguishing doctrines. He delighted publicly to vindicate her aspersed fame, and to urge her powerful claims. The praise of reputed liberality, was not enough to bribe him to silence when he felt it his duty to speak. Again and again, have I heard the declaration made by his parishioners, that they were comparatively ignorant of the doctrines and the excellencies of their faith, until his clear and fearless statements fell upon their ear. Yet, with all this, no bigotry was mingled. He was the defender and the advocate of his own sentiments, not the unprovoked aggressor upon the religious rights and privileges of others. His fidelity, severed none of the tender charities of life. Hence even his religious opponents, could listen to his polemic discourses, without either angry or wounded feelings. They admired his candour, and respected his firmness, even if they were unconvinced by his arguments. His example affords another proof, that true liberality demands no sacrifice of honest conviction; that it neither seals up the lips from the utterance of truth, nor bids them utter the popular cry, that there is *no difference* between the various denominations of christians. He respected and admired piety wherever he found it: but he would not sanction error even



though recommended by piety itself. He asked it not of others, to keep back their views of doctrine or of discipline through deference to him: but he challenged for himself the same rights which he accorded to them. Experience, it is believed, will ultimately prove *this course* to be the best preservative of mutual peace between the different and conflicting parties of the christian world, as well as the surest passport to general respect. It may not win the plaudits of the multitude; but it will satisfy conscience—it will extort the respect of the consistent of all denominations. It was so in the case of our departed brother. He left the world, at peace with the world—*rejoicing in his own faith, but full of charity for others.* His mourners were not his own people alone. Others, who were not of his fold, bitterly bewailed his death. The knell of his departure, fell sadly and solemnly on every ear. All felt that a christian was removed; that “a great and good man had fallen in Israel that day.”

His general philanthropy and his christian charity were such as to have rendered it impossible for him ever to have become a *party man* in the religious world. He could not, perhaps, ever have gone all lengths with the violent of any party; for he was always ready to exercise towards those from whom he differed, that “charity which thinketh no evil, and is kind.” Still he was decided in his views, both as to *doctrine* and *discipline*. In regard to the former, he was most firmly and rootedly *anti-calvinistical*. In regard to the latter, he must as certainly be ranked among the most strenuous advocates of *primitive discipline and order*. Of this I have the most abundant evidence, in his frequent and well remembered converse, and in his various letters now in my possession. His well disciplined mind had taken a calm and full view of subjects which now begin to assume great importance, and to excite fearful interest. Like good old Eli, for the Ark of God, were indulged his holiest anxieties. He expressed these anxieties with frequency and pathos. Yet he tempered them, by a thorough conviction of the practical good sense which he believed to exist in our communion, and especially by a firm reliance upon the aid of Him, whose promise it was, “Lo! I am with you always, even to the end of the world.” But oh! the peace of the Church of the Redeemer was, indeed, near his heart. Every attempt at disunion, filled him with bitter regrets, and excited his unsparing reprobation. The language that was continually prompted by his engaged heart, was this, “Oh! pray for the peace of Jerusalem! They shall prosper that love thee! Peace be within thy walls, and prosperity within thy palaces.” Happily, *now*, his anxieties are forever at an end. He hath entered “the *Jerusalem above*” in which is perfect peace. The Church militant had his latest earthly cares and labours—henceforth, he is numbered with the Church of the redeemed, whose names are written in Heaven!

Of the character of his preaching, it will be unnecessary for me to give you a laboured description; for you have heard him yourselves. Briefly, however, let it be stated, that it was marked by *force* and *impressiveness*, rather than brilliancy and show. He was a

"faithful ambassador of the Lord Jesus:" delivering with fidelity and plainness, the message with which he was charged. He emphatically "preached Christ Jesus and him crucified:" and fully declared the whole counsel of God. In his discourses, no frigid ethics, took the place of christian truth; no idle speculations, amused those whose souls were entrusted to his charge. He fed his flock, with "food convenient for them." As far as I may be permitted to judge from my own recollections, and from the contemporaneous remarks of his stated auditors, he excelled in the explanation of scriptural truth, and in its practical enforcement upon the heart and conscience. He had a singular felicity in disengaging his subject from difficulties, and in presenting it *simply, plainly and clearly* to the mind, while in its improvement, he applied it closely, I had almost said *individually*, to the respective cases of his people. The secret of his *power as a preacher*, then, was his "manifestation of the truth to every man's conscience." He was indeed "a workman that needed not to be ashamed, rightly dividing the word of truth."

Many, even in the sacred profession, at first attract notice and admiration: but "having no root in themselves, endure but for a time,"—and when the charm of novelty has ceased to operate *upon their hearers*, and the excitement of a new situation has lost its influence upon themselves, sink into languid inaction, or quiet insignificance. It was not so with *him*! His course was marked by constant and progressive improvement. His mental vigour, seemed to increase, by mental exertion. He, indeed, "went from strength to strength." In point of knowledge, of usefulness, and of sanctification, his path "shone more and more unto the perfect day." His best efforts were his last efforts, his best days, his last days. His "bow abode in strength," even to the last. But in the midst of his usefulness, he was removed by the stroke of his God. His "sun went down while it was yet day,"—while we looked for increased and increasing brightness, behold, darkness and the shadow of death! The cloud covered him, and he was hidden from our sight. To us, oh how untimely, how ill-appointed seems his removal! Had he gone sooner, we are ready to say *friendship* would not have formed from him such high expectations—affection would not have clung to him with such fond devotedness. Those strong ties would not have been formed, which now have been severed, as though in mockery of human expectation. Or, had he been longer spared—he would have fulfilled these high expectations and have discharged the duties that seemed to demand his stay;—Ah! my brethren, who are *we*? that we should thus exalt ourselves against God, and say unto him "what is this, that thou has done? Rather let us say, with the submission of patriarchal Eli, "it was the Lord! he hath done what seemeth him good!" Behold it was *in God's time that he went!* and assuredly that was the right time. He went in the fulness of his earthly fame—and in the ripeness of his christian preparation!

And oh! what a death did he die! If there be any thing that can soften the anguish of such a bereavement, it is the holy peacefulness



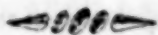
of such a death. The removal of his dearest earthly treasure, prepared him for his own. In *her* loss he felt as if he had virtually lost all. Yet even *then*—when all the feelings of the man were in exercise: when all the deep fountains of his grief were broken up, we hear of no murmurs that escaped his lips. He was crushed to the earth! but in the quietness of his misery, he humbled himself beneath the mighty hand, that lay so heavy upon him. As though the charm of life were broken, and the desire for its continuance extinguished, he bowed his head in meekness, and seemed but to ask, *that he might also go!*

Feeling within himself the premonitory symptoms of dissolution, he predicted his speedy departure; and with the solemnity of assured conviction, delivered his dying charges to surrounding friends; while they fondly hoped that this was but delusion; and that all would yet be well. A few brief hours, proved that he was not deceived; and that death had already set his seal upon his manly form. But then came his triumph! Mine eyes behold not the scene: but I will describe it to you in the language of a christian friend and brother, who watched with him even to the last. “I witnessed, (says he) the last gasp—and almost saw the ascending spirit take its flight. He never expressed the least wish to recover. For the last forty-two hours before his death, he was perfectly rational; and in as full exercise of the powers of his mind, as at any period of his life. No idea appeared to give him greater pleasure than that of meeting his beloved wife, that angel in heaven, as he called her; and in expressing it, his countenance glowed with the most delightful emotion. I never shall forget the expression of his features. There seemed to be something unearthly in his whole appearance. His mind was as composed as it possibly could be; he, however, said but little. At one time, in reply to my inquiry respecting the state of his mind he said, I am perfectly happy; I could not be more so, but I have none of the triumphs of enthusiasm. My confidence is placed in the Lord Jesus Christ. He then repeated the Apostles’ Creed, as expressing the truths which afforded him the most support.” Having given this decided consolatory testimony to the faith of his Lord, and to his own hope in its promises, he fell asleep in Jesus, and entered into rest. “Mark the end of the perfect man, and behold the upright; for the end of that man, is peace!”

Such a departure, is indeed blessed, beyond all human estimation! It bequeathes treasures of consolation to the survivors—it is the token of assured glory to the dead. It seems to compel us to say—“It is the Lord; let him do what seemeth him good.” It makes us almost envy those, who have thus ceased from mortal toil, and entered into rest. We may *lament as men*—but we at least have the consolation of *christians*. Behold! this consolation is ours! “Our brother walked with God: and he is not, for God hath taken him!” He *went quickly*—but he went *peacefully*. His master came suddenly, but “coming suddenly,” “he found him watching.” “His loins were girded,”—“his lamp burning,”—he put off the garments

of the flesh, and entered into that kingdom, which "flesh and blood may not inherit."—Still would we linger around his grave, and utter the voice of complaining? Still are we shocked that he passed so suddenly from among us? Ah, rather should we for that very reason, bless him who "doeth all things well." It was a mercy that pale disease did not gradually triumph over the failing energies of life. He died in "his full strength, his eye not dim—his natural force not abated." The last recollections of earthly friends, are marred by none of the fearful harbingers, or accompaniments of death. They are recollections full of satisfaction. He carried all his earthly honours with him to the very grave itself: and then, "through the grave and gate of death," passed, we trust to the better honours of a better world. Truly—for him, "to live was Christ, and to die was gain."

From unavailing regrets for him, let us pass then to a profitable concern for ourselves. "He, will not return to us; but we shall assuredly enter that valley of the shadow of death, through which he has already passed. His removal therefore, should be a solemn warning to us. It reminds us that in the very midst of life, we are in death." Since I last addressed you, a similar warning has been given in another and a distant diocese. A venerable Father in God,\* almost in the very act of his official duties, was suddenly called to "give an account of his stewardship,"—and they to whom he was a faithful steward of the mysteries of God, are left to sorrow. It would seem indeed, as though judgment had begun at the "House of God!" Where, Oh where shall it end! When your shepherds are thus smitten, then do ye of the fold, take heed. You have seen, how a believer can depart: but thus to depart, is the privilege of *the believer only*. "All of you shall die like men:" and to "some, death may be nigh, even at the door!" but remember, that the "righteous only have hope in their death," and that "*blessed only are the dead who die in the Lord.*" Turn ye then, oh turn to the Lord your God—make your peace with him, through a once crucified, but now pleading Saviour:" "Be ye also ready"—"lest your master come in an hour that ye think not of"—and "so, ye perish from the way." Amen.



FOR THE GOSPEL MESSENGER.

### ON AN ARTICLE IN THE CHRISTIAN JOURNAL.

The Editorial notice of the consecration of Dr. ONDERDONK, in the Christian Journal, for November, however happily it may express, in general, the sentiments and feelings of all sound members of the Church, in reference to that very important and interesting transaction, seems, at the same time, in one point, liable to serious

Right Rev. Dr. Kemp, Bishop of Maryland.



objection. The Bishop of New-York, does not need the help of such observations, as are found in the bottom of the left hand column of the 2d page of that article, to make good his claim upon Churchmen generally, to be admired for the able and honest vindication which is made in his address to the last Convention of New-York, and his sermon at the consecration of Dr. Onderdonk, of his own policy, in relation to those who have been the occasion of so much distraction and strife in the Church. Nor is it plain, that the reproach attaches, to all who do not entirely approve and partake that policy, of either "a morbid sensibility that wishes to retire from even the appearance of contention, or pusillanimity or policy, shrinking from the responsibility or odium, which may be incurred by decided views, candid avowal, and consistent measures." There are those whose views in opposition to such, as by so strange a misnomer, are called the *evangelical* portion of the Clergy of our Church, are perfectly *decided*, whose *avowal* of those views is, on all occasions *candid*, and who abet and approve no *measures* inconsistent with them, who yet, cannot see that prudence has ceased to be obligatory upon the friends of truth, or that moderation is not indispensable to their character and conduct, as such. Firmness in opposing religious perverters and seducers, is essential to the exemption of any who act with respect to them at all, from the reproach of folly or insincerity; but violence and intemperance cannot be. It should be understood, that high Churchmanship, in the sense of a deep and devoted, and tried attachment to the principles and order of the Protestant Episcopal Church, as settled in these United States, does not imply the spirit of hot contention always on the alert, and that there are those who utterly disapprove of Low Churchmanship, with the character which it has so conspicuously worn within the borders of our Communion, who yet would not, for the fault of certain leaders, of whose conduct and proceedings too strong dislike, can scarcely be entertained, use a style of animadversion, which might induce, through sympathy, a passionate adherence of the people to the interest of their error, which no reasoning, no persuasion, no remonstrance or demonstration, could ever subsequently overcome. Is it not time, that this disposition, inconsiderately to urge upon all, on the penalty of party displeasure, a particular character of policy, which may after all be resolvable into some constitutional peculiarity of individuals, should be discountenanced by all who love the honour, and desire the welfare of the Church? One wrong extreme will not justify, more than it can require, the hasty incurring of another; and the disgrace should by all High Churchmen, be deprecated, of having their ardour, honest and pure, as it seems fairly entitled to be considered, degenerate into a spirit, other than that of the gospel. There is, certainly, a wiser way, of promoting the interest of good principles of Churchmanship, than that of *wrath*, and *clamour*, and *bitterness*; and utterly as all sound minds and hearts, must abhor the conduct that would *put darkness for light*, and *light for darkness*, and compromise the claims of the Church, for

the sake of popular concurrence, or the reputation of what is called *liberality*, yet there can be no question that faithfulness and truth, at least, may consist with temperance in language and conduct towards them that are in error; and that whatever suspicion of their understanding or sincerity, it may seem good for the interest of party to insinuate, there are really *sound members of the Church*, who are,

### MODERATE HIGH CHURCHMEN.



### FROM BISHOP CHASE'S ADDRESS,

To the Convention of Ohio, we extract as follows:

"BRETHREN—I did intend to make my Address to this Convention, of considerable length; materials to that end, relating to the interests of the Church in this Diocese, having been, since we last met, providentially quite abundantly afforded. But I am prevented from fulfilling my intention, by the overwhelming multitude and magnitude of my cares. Deprived even of the time which exhausted nature demands for repose, all my attention has been required, even to this moment, in the discharge of duties, which God's providence unexpectedly threw upon me in the erection of our *College Buildings*. For these reasons, I hope for your forgiveness, both for deficiencies and imperfections.

Soon after the last Convention of June, 1826, I repaired to the place unanimously fixed on by this Convention, as the permanent site of the Seminary and College; and, according to the best of my judgment, endeavoured to fulfil the duties assigned me. The grounds were surveyed; the precise spot for the College marked out; and the work of clearing off begun.

The people of Knox county, and in the counties adjacent, and a few liberal men throughout the State, by way of subscription, gave freely; but it was chiefly in produce. Of *money*, to carry on so great a work, I saw and deeply felt the deficiency; and although borne down with much sickness and debility of body, I proceeded to the East for assistance. Blessed be God and the Father of our Lord Jesus Christ, for crowning my feeble efforts with much success! Although for a particular account of my solicitations and success, I am obliged, for want of time, to refer you to my Report to the Trustees of our Institution in their last June session, yet my heart is too full of gratitude for the signal mercies which I received, to suffer any occasion to pass without pouring out some portion of it to God, the author of all good, and to his faithful people, my generous benefactors."

\* \* \* \* \*

"In England, too, the fountain is by no means exhausted. A box of books, worth several hundred dollars—including Walton's Polyglott Bible, and many of the Fathers and standard Books—



was sent us during the last winter, as the gift of the Right Hon. Lord Kenyon, and the Rev. Dr. Ward, of Great Horkenly : and I am lately informed, that Mrs. Walker, daughter of the late excellent William Jones, of Maryland, has caused to be prepared in London, a most valuable Telescope, for the use of the students of Kenyon College."

"I appointed Mr. G. Bacon to aid me in soliciting donations to our College. His field of benevolent exertions was principally in the Southern States, whither, after having assisted me in Philadelphia, and accompanied me, in very debilitated health, to New-York, he proceeded so far as Charleston, in South-Carolina. The contributions which he obtained from our friends at the South, were most munificent; and though his expenses were very great, yet the net sum deposited to our credit was highly satisfactory: and I cannot refrain from expressions of gratitude for every favour showed him, as if showed to myself. His collections have been correctly published in the Philadelphia Recorder."

"It was my intention to visit Baltimore and Washington City, on my return to Ohio; but time would not admit. The great work of commencing the College Buildings demanded immediate attention. Having appointed the first week in June, for that purpose, I was permitted to be on the spot; and though unworthy of the least of God's favours, yet through the merits of the Redeemer of Mankind, I was honoured with that which might honour those who are inexpressibly more honourable than myself—the office of laying the Corner Stone at once of Kenyon College, and the Theological Seminary of the Diocese of Ohio. In performing this duty, I cannot frame my speech so as to express but a faint resemblance of my feelings."

\* \* \* \* \*

"A building of stone, 34 by 20, feet, and most convenient for private use, is now nearly finished; and a house intended for a Printing Establishment, 18 by 22, feet, will soon be completed. The Seminary grounds are cleared off, and many acres are under fence and cultivation on the College eminence. Buildings for the boarding of the hands and the sheltering of goods, and stabling, are erected; and the College edifice, itself, is, in its walls, completed one story."

"Brethren of the Clergy and Laity—In closing this hasty and confused Address, I should deem myself culpable, were I to omit assuring you of my very sincere and constant prayers for your eternal happiness; and entreating yours in return, for my own salvation. The outward welfare and prosperity of the Church is one thing, and the peace and joy of the Holy Ghost in the souls of men, is quite another. What will it avail us, that we meet here year by year, to consult for the good and use the means for the salvation of others, if we be not saved in the day of visitation ourselves! Let this solemn thought shed its holy influence over our hearts and our actions, that what we think, do, and say in present meeting, may be such as we shall wish it had been, when we come to die."

**EXTRACT FROM BISHOP HOBART'S SERMON,**

Preached at the Consecration of Bishop Onderdonk.

*"Study to show thyself approved unto God," in the faithful discharge of duty, as demanded by the particular circumstances and exigencies of our Church.*

1. In faithfully preaching the *distinguishing doctrines of the Gospel.*

For a failure in so doing is one of those charges which, from whatever motive, is often urged against a portion at least of the Bishops and Clergy of our Church. Wo, indeed, be to them if they thus neglect to teach and to enforce those vital doctrines, which alone can give efficacy to the Gospel as a divine plan for the salvation of mankind. But in ascertaining the mode by which he is to avoid this censure, and escape this wo, and to exhibit the faith as once delivered to the saints, the Bishop of our Church will be influenced by other considerations than those with which human applause can flatter, or human censure intimidate. These would often lead to extreme opinions, as variant from the plain tenets of our Church, and from the declarations of the Gospel unadulterated by the alloy of human systems, as they are from the plain dictates of reason and the strongest feelings of our nature. No love of applause, as the advocate of what is miscalled liberal and rational Christianity; and no fear of censure for opposing what, by a strange anomaly, are sometimes distinguished as the doctrines of grace; will prompt him, on the one hand, to make man, the gold of whose nature has become dim, as bright and pure as when his Maker's image was impressed on his soul; nor, on the other, to degrade that image, in native hatred of God and goodness, to the likeness of a fiend, and so to bind man in the chains of his corrupt passions, as to fix his crimes and his final perdition on the God of purity and boundless goodness. On the one hand, he will not wrest from the divine justice its sceptre, and from the divine government its sanctions, by extending pardon to sin without the vindication of that offended justice, or reparation to that insulted government; nor, on the other, limit that atonement to God's violated justice and sovereignty, which is more than of value for the salvation of millions of worlds, to but a small portion of the ruined race who require it. On the one hand, he will not represent man's powers and affections as standing in no need of the invisible and incomprehensible but transforming power of supernatural grace; nor, on the other, will he exhibit this spiritual death unto sin, and new birth unto righteousness, as effected but by the application of human reason and human resolution, guided and sanctified by the influences of the divine spirit, secretly but powerfully dispensed in the use of moral means and external pledges. Presenting the fundamental doctrines of original corruption, of divine atonement, of spiritual renovation in the genuine aspects in which fact and inspiration exhibit them,



not accommodated to that pride of reason which would entirely destroy their lineaments, nor to that false and extravagant zeal which would distort them by the revolting and disgusting features of fanaticism, he may not, indeed, secure the applause, he may not avoid the censure of men; he may be spoken against by some as an enthusiast, or by others as a formalist; but he will have "approved himself to God."

A paramount regard to this approbation will guide him,

2. In exhibiting the Church in its divinely *constituted ministrations and ordinances* as the mean and pledge of salvation to the faithful.

In uniting us to a visible society, for the purpose of redeeming us from the corruptions of our evil nature and of the world, and for training us for the purity and bliss of a celestial and eternal existence, the Divine Author of our being has not only exercised that sovereign power which makes us in all things dependent on his will, but has mercifully accommodated himself to the social principle which so strongly characterizes us. This, uniform and powerful in its influence, prompts us in *spiritual* as in temporal matters, to mingle with our fellow men our thoughts, our feelings, our pursuits, our hopes. Most conversant as we are, too, with material objects, and most affected by them, what an aid to our conception of spiritual truths, what an excitement to our hopes of spiritual blessings, when they are exhibited as conveyed and pledged by external symbols. Hence the doctrine that the ministrations and ordinances of the Church are the means and pledges of salvation to the faithful, to all true believers, is not more enforced by the plainest declarations of sacred writ, than it is conformable to a rational and philosophical view of our nature.

That the Church is the body of that divine Lord who gave himself for it, that as members of this body true believers are united in him its head, and thus partake of his fulness of mercy and grace, are truths of the divine word too frequently and too strongly set forth to be denied. But though not denied, how much are they neglected! How much decried, how obviously and contemptuously branded are all researches as to the mode by which, in this divine body of the Redeemer, power is to be derived to minister in its holy concerns, to dispense its ordinances! And yet, in this spiritual and divine society, no man can minister unless he be called of God by a commission visibly conferred for that purpose; and there can be no commission which is not derived from that Almighty Head of this mystical body, who only possesses all spiritual power, and who, vesting with his apostles, the authority of conferring the right of ministering in holy things, pronounced the infallible promise, that this authority should be perpetuated "even to the end of the world." The Bishop of our Church on these subjects may prudently and mildly enforce opinions which boast, in more modern times, of the support of some of the most distinguished names in learning and theology, and which, before papal corruption obscured and deformed them, ranked among their advocates the noble army of martyrs, and the goodly fellowship of apostles. He may enforce them with

a spirit which embraces, within the wide spread arms of charity, the sincere and the pious of every name and of every nation, and yet he must not expect the applauses of an age which is rapidly exchanging the ancient landmarks of divine order for those of its own planting; and which, displacing the one Apostolic Church with a ministry and institutions derived from its Divine Founder, seeks to erect one in which human caprice and human power appoint and model. He must not hope for the *attention* of an age thus disposed. Well will it be, if he escapes its loud and condemning denunciations. But he will have the consolation which springs from a source that human denunciation cannot alloy—he is studying to approve himself to God."



FROM THE CHRISTIAN JOURNAL.

Report of the Committee of Publication and Sales of the *General Protestant Episcopal Sunday School Union*, made to the Executive Committee of the Union, November 19th, 1827, and ordered by the Executive Committee to be printed.

The Committee of Publication and Sales respectfully submit the following brief abstract of their minutes to the Executive Committee, as a report of their proceedings since their appointment in June last.

With the stereotype founder, Mr. James Conner, they have contracted for, and subsequently received, the following works, all uniform in point of size, viz.—on an octodecimo page, but varying in the size of the type, in accommodation to uses to which they are to be applied, viz.—

1. Sunday School Book, No. 1, Easy Spelling and Reading Lessons, 12 pp. *pica*.

2. Sunday School Book, No. 2, The History of Joseph, abridged 20 pp. *small-pica*.

3. Sunday School Book, No. 3, Our Saviour's Sermon on the Mount, 24 pp. *small pica*.

4. Sunday School Book, No. 4, Mrs. Trimmer's Scripture History, 64 pp. *long primer*.

5. Sunday School Book, No. 5, Questions on the preceding books, 56 pp. *brevier*.

6. Harmony of the Creeds; the Lord's Prayer illustrated; and the Plan of Salvation in the Gospel Covenant, 24 pp. *minion*.

7. Catechism, No. 1, 12 pp. *long primer*.

8. Catechism, No. 2, 24 pp. *small pica and long primer*.

9. Catechism, No. 3, 108 pp. *long primer*.

10—25. Paraphrases of the Collects from Advent to Septuagesima Sunday, 15 pp. *brevier and minion*.

26. Sunday School Register, 5 pp. *quarto*.

27. Sunday School Minute Book, 5 pp. *quarto*.



28. General Class Book, 5 pp. *quarto*.
29. Sunday School Teacher's Roll Book, 5 pp. *quarto*.
30. Reward tickets; Scripture Texts, 12 to 16 on a page, 4 pp. *minion and nonpareil*.
31. Questions on the Liturgy, 18 pp. *brevier*.
32. Sunday School Liturgy, 12 pp. *brevier*.
33. Alphabet Cards, Nos. 1, 2 and 3.
34. Questions on the Collects, with Scripture proofs, 88 pp. *brevier*.

Besides the above books, there are now in the hands of the stereotype founder, a part of the copy of the Questions on the Epistles and Gospels; also plates for the covers of *nine* of the books.

From the stereotype plates thus procured, there have been printed—*two thousand copies* each of Sunday School Book, No. 1; Questions on the Sunday School Books, Nos. 1 to 4; Paraphrases on the first and second Collects for Advent—*five thousand copies* each of Sunday School Books, Nos. 2, 3 and 4; Harmony of the Creeds; Catechisms, Nos. 1 and 2; Paraphrases or Collects, Nos. 3, 4, 5, 6, 7 and 8—*two hundred and fifty copies* each of Sunday School Register, Minute Book, and Roll Book—*one thousand copies* each of Sunday School Liturgy; Questions on the Liturgy; Catechism, No. 3; Alphabet Cards, Nos. 1, 2 and 3.

These books, with the exception of the Register, Minute Book, and Roll Book, which are on writing paper, and bound with leather backs and corners; and the Alphabet Cards, which are pasted on binder's boards, are printed on paper of good quality, and stitched in covers bearing the impress of the society, and some appropriate cut, on leather paper of the stoutest kind. This last heavy item of expense, (amounting on the smallest works to twice, and in one instance to *thrice*, the first cost of the stereotype plates,) the committee felt authorised to incur, from the conviction that the durability of the books thus insured, would render this, ultimately, the most economical course to the schools, and, at the same time, give such a decided superiority to the books of the Union, over any others, as to procure for them a ready sale. Notwithstanding the admirable execution of the works of the Union, so far as they have been received from the founder, and their superiority to any similar productions hitherto offered for sale in this city, the committee have been enabled to fix the prices at a lower rate than those of other similar institutions, and, at the same time, have a prospect of being able to extend the list of publications, provided such support is received as might reasonably be anticipated; upon the supposition that all the sales are made *for cash*. \* \* \* \*

Under the direction of the committee, there have also been printed the Annual Report of the Executive Committee, and a Form of Constitution for Auxiliary Societies, which was appended to the Annual Report. \* \* \* \*

A stamp bearing the name of the Union, has been procured, and instructions given to the agent to have every book, card and tract, which issues from the depository, not otherwise having the imprint of the Union marked therewith. \* \* \* \*

In the prosecution of their duties, the committee have had reason to feel the importance of having placed, at the disposal of the Society, a supply of wood cuts and other prints, for the illustration of the various works issuing from their press; they would, therefore, respectfully suggest the propriety of having a proper selection of such means of illustration made, and directions given for having them placed in the depository: such arrangements have been made as will enable the committee, if authorised so to do, to procure a large collection of those very appropriate and useful ornaments on reasonable terms

All which is respectfully submitted.

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*To Episcopalians.*

From the preceding statement, it will appear that the publications of the Union have been, in some degree, numerous and extensive, and that the trust reposed in the Executive Committee of the institution has been fulfilled to the utmost extent of the means which have been placed at their disposal. Yet, the demand for books and tracts has been, and now is, much greater than their capital will enable them to furnish, either now or at any future period. Although the publications of the Union are disposed of only by way of sale, yet a certain capital is requisite to provide the first supply, and in proportion to the amount of that capital, the number of publications and size of the respective editions, must be limited or extensive. The capital which has hitherto been furnished for this purpose to the General Protestant Episcopal Sunday School Union, is all expended in their present stock, and this is found to be far too limited for the wants of the Church. The Executive Committee, therefore, seriously and earnestly request the attention of their fellow Episcopalians to the circular lately issued by the Committee of Publication and Sales, and trust that it will meet with the attention which the importance of its subject deserves. In aid of the objects of the Union, the *Clergy of the Protestant Episcopal Church* throughout the United States are respectfully requested to have collections made in their respective churches on the *first Sunday after the Epiphany*, or as soon thereafter as may be practicable; and to transmit the amount thus obtained from the liberality of Episcopalians, to the treasurer of the Union, Dr. J. Smyth Rogers, New-York, with as little delay as possible. It is confidently hoped by the committee, that this reasonable request will not be denied—that they will not be expected to fulfil the duties which have devolved upon them without an adequate supply of means—that they will not receive the language of the Egyptian task-master, “there shall no straw be given you, yet shall ye deliver the tale of bricks.”

In behalf of the Committee,

FLOYD SMITH,  
J. SMYTH ROGERS,  
W. R. WITTINGHAM.

[A Branch Depository, for the above Society, is established at Mr. E. THAYER'S, No. 79, Broad-street, Charleston.]



## A CHARACTER.

FROM THE LADY OF THE MANOR.

Miss Letitia Arkwright was a young person who possessed nothing which could give umbrage to my envious spirit; none of the composure, simplicity, or angelic softness of the lovely Lucy, nor even the delicate beauty of Selina: on the contrary, her features were ordinary, her complexion was sallow, and her person coarse. But she was agreeable in conversation, insinuating and persuasive in her manners, and a high professor of religion. She was, in fact, the first person with whom I had ever associated, who understood the common modes of speech and the ordinary topics of conversation, generally current throughout the modern religious circles.

This young lady had associated with some of the characters the most eminent for piety, in Reading and London; she was conversant with the names, and also with the various gifts and endowments of the several principal preachers in England; she could define, with the nicest accuracy, the most minute differences of opinion between every sect and denomination of Christians in the British islands; she spoke familiarly of the conversion of her neighbours, and she pronounced without hesitation, on the spiritual state of every person with whom she was acquainted. She used a vast variety of phrases, which at first seemed quaint to me, but with which I gradually became familiar, and which she always employed when speaking on religious subjects, and she appeared to think very little of the piety of those who did not use precisely the same modes of speaking as herself. She was represented by many in Reading, as a pattern of activity in doing good; she was said to have a peculiar facility in talking to the poor relative to the state of their souls; and it was, moreover, hinted concerning her, that she had converted many persons from the error of their ways.

Such was Miss Letitia Arkwright, the lady whom I chose for my intimate friend, and through whose means, it was generally supposed, that I also, had become converted.

The good old ladies with whom I resided, had a very high opinion of this Miss Arkwright, who was a distant relation of theirs; and they, in consequence, encouraged our intimacy, and took pleasure in seeing it grow, although they did not entirely agree with their cousin in all her views and feelings with respect to religion: for, as I have already stated, these good ladies shrunk with horror from the fancied contagion of any innovations, and they would, in consequence, had they been born in Ephesus, in the time of the Apostles, have continued to worship the goddess Diana, even in spite of St. Paul and Barnabas themselves.

But, be this as it may, these good ladies readily encouraged our intimacy, and, moreover, allowed their footboy, who went every day to Reading, to carry our notes backwards and forwards: for, when Miss Arkwright had, as she persuaded herself, converted me to her own way of thinking in reference to religious matters, or, as I might more properly say, when she had taught me to use her language, she proceeded to

perfect her work by a constant interchange of billets, in which, she communicated to me all her feelings and trials, and encouraged me, in return, to disclose all mine to her.

Where religion is of the right sort, it invariably produces two effects: the one is humility; and the other, composure, or peace of mind. It is said in Scripture, that the wicked are like the troubled sea, which continually casts up mire and dirt, being incapable of rest. But the change which I had undergone by my associating with Miss Arkwright, was so far from rendering me more humble and more composed, that day after day, in proportion as I lost the impression of my late sorrows, I grew more and more restless, and increasingly anxious to become an object of some importance in the estimation of my fellow-creatures.

I had no one to introduce me into the fashionable world and I felt, in fact, some kind of superstitious dread of earthly gaities; but I was, nevertheless, as anxious to shew myself off in the front row of a public chapel, or in a Sunday School procession, as any young beauty had ever been to display herself at a birth-night ball.

Such being my feelings, it will not be wondered at, if I inform the reader of these pages, that, before my friendship with my amiable Letitia was three months old, I joined her in all her excursions, I accompanied her from chapel to chapel in quest of new preachers, I ran with her from one sick chamber to another, I *chaproned* her Sunday School children in and out of church, I helped her to plait straw for their bonnets, and to teach her pupils to sing in tune. I also assisted in stoning raisins for Christmas puddings to regale the children, together with sundry other matters of the same consequence, in which I not only rendered some service to the rising generation, but also obtained for myself many pretty compliments, and gratified my love of the picturesque: for I could not doubt that my elegant person, grouped with the surrounding unmeaning figures of the infant poor, whether observed in the Sunday School by the young minister, or in the gallery of the chapel, by the whole congregation, afforded an object both lovely in itself, and highly interesting in the abstract, as it presented a proof of the power of religion in enabling youth and beauty to triumph over the world, and trample its vanities beneath their feet.

In the midst of these illusions, it certainly did occur to me to ask myself, once or twice, whether I and my friend were really doing any great good with all this parade and bustle; and I could not help considering whether all this running from house to house, this collecting of children merely to dress and undress them, and parade them through the streets, could be counted, after all, much better than mere eye service. But these gleams of clear light were few and very transient, and they seldom had power to disperse, for more than a moment at a time, the deep shades of selfishness which clouded and darkened my whole soul.

On subsequent reflection, I have thought that it sometimes pleases the Almighty to make use of instruments, in themselves worthless, for the advancement of his kingdom, in the same manner, as he employed the ravens in feeding the prophet in the wilderness; and those who are really anxious for the glory of God, are ready, with St. Paul, to rejoice



that Christ is preached, whether it be of strife or otherwise. But the question here is this—whether, in such parading scenes as those we have just noticed, there is aught of Christ to be found, and whether they do not too often tend to retard rather than to advance the cause of genuine religion.—But to proceed.

I know not what the more reflecting portion of the good people of Reading might have thought of me during the few years that I was with them, but of this I am assured, that among a certain set, my praises ran high, and I was held forth as a pattern of all that was good by many excellent parents, who, at the same time, could they have had their wishes, and have seen their daughters like me, would, perhaps, have wished ten times more earnestly again to see them what they were before:

Several years thus passed away, during which time I became a kind of idol among a certain circle of old women, and well-meaning but ignorant persons, in the middle classes, who constituted the greater part of our religious society; and, from my constantly hearing religious matters discussed, and my attending the ministry of various preachers, some good, some indifferent, but all expressing themselves in the same style of language, and using similar phrases, I insensibly acquired a good deal of head-knowledge of a certain kind: neither did I want the art of displaying this knowledge with some skill, and with no small credit to myself, among my own sex. But, as is common to those who associate only with one description of persons, and who have not the opportunity of seeing and conversing with others, I became very dogmatical, and deemed every one as reprobate, who did not employ precisely our own peculiar modes of speech, and embrace our opinions, on the minor as well as on the essential points of religion.

Having thus described my state of mind, I leave it to any reader acquainted with Christian experience, to judge whether I grew in grace, while residing with my good friends, the Misses Grimshaw, or whether I was not, upon the whole, in a worse state, after I had been with them some time, than when I first came to their house.

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FOR THE GOSPEL MESSENGER.

*Messrs. Editors.*—The following brief quotation from TURRETIN, appears to me to place the supposed advantage of an infallible interpreter of the Sacred Scriptures in a somewhat new light, and I therefore ask for it a place in your pages. O.

“Admitting the validity of the arguments, by which they attempt to prove, that individuals can never comprehend, with certainty, the meaning of the Scriptures, independently of the decisions of the Church; it follows, that the authority of the Church itself can never be certainly established. On what foundation does that authority rest, if not upon the word of God? How, then, can it be proved, that Popes or Councils

ere the standards of interpretation, if not from passages of Scripture? Individuals must, therefore, determine for themselves the meaning of the passages which establish the authority of the Church, in order that they may submit to it. Now, if they are able to decide, by their own understanding, upon passages, which are of difficult interpretation, why may they not also decide upon those whose meaning is much more evident? It is not a very easy matter, for example, to infer the authority of the Pope from the words—“Thou art Peter, &c.” It is much easier to infer from Exodus xx. 4, 5, that images are not to be worshipped.”

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FOR THE GOSPEL MESSENGER.

### DIOCESE.—DIOCESS.

THIS word is written both ways; the latter prevails in the United States; the former is becoming almost universal in England. It appears singular that it should ever have been otherwise; but—

“Decipit exemplar vitii imitabile,”—

Dr. Johnson had (probably without any consideration) adopted, in his dictionary, the word *diocess*. Walker and Sheridan follow, as they profess to do, Johnson's orthography; and thus we have been led into a very unscholarlike error.

False analogy (merely of *sound*) regarded *diocess* as similar to *recess*, *access*, *success*, and words of that sort, derived from the supines of the respective verbs in Latin. True analogy would have traced *diocese* to *διοικησις*, in Greek; *diæcesis*, in Latin; and *diocese*, in French. The plural *diocèses*, and the derivative *diocesan* plainly show how they are derived: *diocess* would require *diocesses* and *diocessan*; neither of which is to be found in Johnson, or any where else. Indeed, the very passage quoted by the Lexicographer, contains the word *dioceses*, with a single *s*, and was sufficient to put him on enquiry, the result of which cannot be doubted. His own grammar, prefixed to the dictionary, lays down the same rule for the formation of the plural noun from the singular, which is established by Lowth, and every other English grammarian. *Antithesis*, *parenthesis*, *analysis* (in French, *antithèse*, *parenthèse*, *analyse*)—might have been corrupted, with similar propriety, into *anti-thess*, *parenthess*, &c. if we had borrowed *them* as we have done *diocèse*, from the French, instead of retaining their Latin or Greek form.

In short, it can be no excuse for those who understand Greek, Latin, or French, that Dr. Johnson had been led into a violation of all the laws of etymology by a few bad examples, which he ought to have noticed merely for the purpose of correcting them.

CONSISTENCY



## FOR THE GOSPEL MESSENGER.

*Messrs. Editors.*—It is scarcely necessary to remark, that the history of our Church in the United States of America, is identified with that of the "*Society for the Propagation of the Gospel in Foreign Parts.*" There are in the Library of the Protestant Episcopal Society, nine volumes, containing the Sermons preached before the above named Society, and also abstracts of their proceedings, from the year 1710 to 1800, inclusive.

It is believed, that so complete a set of these interesting documents is not to be found in any other diocese. I have thought, that extracts from them, and in particular, such as relate to the Carolinas and Georgia, would be usefully introduced into your pages, and, therefore, submit the following to your discretion.

It appears from the first volume, that at every meeting, the Collect which begins "Prevent or direct us, O Lord, in *all* our doings," &c. and that for Good Friday, "O Merciful God, who hast made all men, and hatest nothing that thou hast made," &c. were appointed to be used. It is an interesting fact, that the proceedings of a Society which has been so successful, were opened with prayer; and what more suitable petitions could have been adopted, than those contained in the Collects above named?

1712.—"We received advice from Carolina, that one of the Council had, by his last will, left a considerable legacy for the encouragement of a Missionary in the parish where he lived, viz:—A very good plantation, with houses and some furniture, two slaves, and their increase forever, with a stock of cows and hogs, &c. after the death of his widow."

"The Church-Wardens and Vestrymen of St. Andrews, on Ashley river, desired Mr. Commissary Johnson to make their case known to the Society for propagating the Gospel, that they, being destitute of a legal incumbent, by the death of Mr. Alexander Wood, may, by their care and assistance, be supplied."

"The Vestry of Christ Church, in East-Carolina, 24th Sept. 1711, requested the favour of the Society to supply their parish with a good and able Minister, having been left destitute for two years. And by our last advices from those parts, the worthy Nicholas Trott, Esq. has, by letters to the President and to the Society, informed them, that there is now a vacancy for five Ministers in that Province, which he desires may be supplied by the honourable Society. Not to mention many other petitions and motions for new missionaries, for more school-masters and assistants, for help to build, and especially to furnish churches; to provide bibles and common prayer-books; to erect or augment libraries; to send tokens and proper gifts to work the better upon the minds of

the poor negroes and Indians: And, in a word, to assign money or goods for many other purposes, that may seem any way to answer the general design of promoting the Gospel in those parts. To all which requests, if reasonable and practicable, the Society have taken care to make the most effectual answers within their power.

1713.—“The Society, even while their certain annual income has been very much less than their charge, have fitted out this year, for the following places, viz. St. Paul's and Christ Church, in South-Carolina; well qualified missionaries, with allowances proportionable to the work allotted them; such are in their order of their mission, and, for the places mentioned above, the Rev. —, Mr. William Treadwell Bull, and Mr. Nathaniel Osborn, at £60 *per annum*, with the usual allowances of books for themselves and parishes.”

“Some missionaries are wanted for the parishes of St. Andrew, St. Bartholomew, and St. James, on Santee river, in South-Carolina.”

“Nothing more can be added, but a word or two about the instruction of our negroes, which has been so excellently argued in a late anniversary sermon, by the Right Reverend Father in God of St. Asaph's, and which, we hope, will, in God's due time, be complied with by all who profess themselves Christians; and though it has not yet met with the favourable crisis, it has not been neglected in the Carolinas, Jersies, and other particular places, by the faithful missionaries.”

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## POETRY.

FROM THE EPISCOPAL WATCHMAN.

### ON THE DEATH OF BISHOP KEMP.

Sleep'st thou, blest leader in the host of God,  
 So deep in thy calm bed?—Peace is not made  
 Between thy King, and he who lifts his rod  
 Upon the world's high places. Hast thou laid  
 Thine armour down *so soon* beneath yon silent shade.

Firm wert thou for the truth, and on thy shield  
 Was *His* device, who every angry foe  
 Through meekness overcame. Why didst thou yield  
 The battle thus, and bow thine head so low?  
 Father in God! for thee sad tears of anguish flow.

A whisper'd voice was on the autumn gale,  
 And he, at whose cold breath the mightiest bow,  
 Whose summons turn the cheek of man so pale,  
 Stood at thy side in majesty—and thou  
 Didst clasp his hand in thine, with blanch'd yet placid brow.



The Church doth mourn—for thou didst wisely guide  
 Her trusting flock toward that celestial clime  
 Where winter dare not come, or blight abide  
 And still thy faith, mid all the ills of time,  
 Fix'd on the eternal throne an ardent glance sublime.  
 To change thy mitre for a heavenly crown,  
 The gain how great!—Can lip of mortal tell  
 His bliss, who this dull load of flesh lays down,  
 Among the patriarchs and the saints to dwell  
 Where the full tide of praise thro' deathless years shall swell?

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DEPARTED FRIENDSHIP.

Oh! I have loved at eventide  
 To wander forth, and think of those  
 Once lov'd and loving by my side,  
 Now sleeping where the grave-weed grows,  
 With nought to break their soft repose:  
 Calm—calm and peaceful, as they rest  
 From Earth's delirious dream of woes,  
 In silent slumbers on her breast—

And then to think how *once* we shar'd  
 Holy and tender sympathies—  
 Mingled our hearts o'erflowing—heard  
 Like spirits' voices on the breeze,  
 Sweet tones of heaven-born melodies,  
 Echoing in music through the soul,  
 Till thought was kindled into bliss  
 Beyond expression or control.

The memory of hours like these—  
 The purest and the best below—  
 Comes with sweet thoughts of heavenly peace  
 To chase the shade from Sorrow's brow:  
 And though we look around us now,  
 In the still hush of evening fraught  
 With feelings that no heart can know  
 For those we loved, and find them *not*.

How can we mourn their early flight  
 From pleasure's morning glimmerings here,  
 To the full transport of that light  
 That beams around their spirits *there*,  
 Where all to love and memory dear,  
 Dwell in their houses of joy above?  
 When shall that heaven and earth appear,  
 Of peace, and righteousness, and love?

### RELIGIOUS INTELLIGENCE.

*Our own Affairs.*—We adopt with little variation, from the *Episcopal Register*, the following remarks, as equally applicable to the *Gospel Messenger*.—"The value and importance of the periodical press is very generally underrated. The friends of our Church, and even some of her clergy, appear as completely insensible to the subject as if their lot in the Church had been cast long before printing was invented. We are strangely outstripped by our neighbours, who seem much more deeply to realize the mighty power of its intellectual, moral, and religious operations. The more active we see intelligent Christians in giving circulation to religious periodicals, the more deeply are we convinced of their immeasurable importance. \* \* \* \* \*

"But confined or solitary exertions must ever render the object insecure. We want one or two persons, in every parish, ready and willing to undertake the trouble of obtaining eight or ten, or more subscribers, to collect their little dues, and to supply the place of any who may withdraw or otherwise fall off. For this amount of effort, we appeal to the pious and zealous friends of the Church. We earnestly solicit their co-operation; and we are perfectly satisfied that if we can ensure this assistance, and succeed in awakening our lay brethren to a sense of the great power and influence of a well sustained press, we shall immediately receive such additions to the list of subscribers, as to realize a large amount for missionary purposes.

Finally, we appeal to our brethren of the clergy for their indispensable aid and patronage. Their assistance in procuring proper agents, and increasing the number of our friends and patrons, would prove of exceeding great use to us."

*Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*—The anniversary of this Society, the feast of the Epiphany, falling on Sunday, the sermon was delivered on that day, in St. Philip's Church, by the Rev. T. H. Taylor, Rector of St. John's (Colleton.) The text was from Isaiah xi. 9, and having adverted to the progress of Christianity, and the hope justified by reason and by prophecy, that it will spread more and more, and ultimately become universal, the preacher recognized societies like this whose cause he was pleading, as one of the chief means, under the divine blessing, of bringing about that most desirable result. The importance of enlisting the press in the cause of truth and virtue, and the necessity of a well-educated clergy, (which, it will be recollected, are purposes specially contemplated by this excellent Society) were enforced by the preacher with great power.

We forbear any further remarks on this appropriate and impressive discourse, under the expectation that it will be published.

In conformity to the Constitution, the secular business of the Society was transacted on Monday.

The annual report was read, and ordered to be published. It was unanimously *Resolved*, that, with a view of obtaining the attendance of the country members, and more especially of the members of the Con-



vention, the day preceding that of the annual meeting of the Convention should be the anniversary of the Society. It was recommended to the Board of Trustees to inquire into the expediency of allowing the use of the Library to those members who had been such for twelve years. Hitherto, this privilege has been granted only to life members, and to those who contributed five dollars, annually, for the benefit of the Library. The thanks of the Society were voted to the Rev. Mr. Taylor, for his "appropriate and very impressive discourse, and a copy of the same requested for publication." The following gentlemen are the officers of the Society, viz.

Rt. Rev. Dr. BOWEN, *ex-officio* President.

KEATING SIMONS, *Vice-President*.

JAMES JERVEY, *Recording Secretary*.

T. S. GRIMKE, *Corresponding Secretary*.

E. THAYER, *Librarian*.

*Trustees*.—Rev. Christopher E. Gadsden, D. D.; Rev. Frederick Dalcho, M. D.; Rev. Paul T. Gervais, Rev. Christian Hanckell, Rev. Allston Gibbes, Henry Deas, Robert J. Turnbull, Thomas Lowndes, Thos. W. Bacot, Elias Horry, Samuel Wragg and John S. Cogdell, Esqrs.

The Board of Trustees have elected as Book Committee, Rev. Dr. Dalcho, Rev. A. Gibbes, E. Horry, Esq. and Hon. T. S. Grimké; and as Treasurer, Thomas Gadsden, Esq. The former Treasurer, Daniel Ravenel, Esq. having declined a re-election, the Board of Trustees passed a vote expressive of their regret, and of their sincere thanks for his kind and faithful services in that office.

*The late Bishop Dehon*.—A traveller in England, in his notes lately published in the *Episcopal Watchman*, says—"On a subsequent day, I accompanied a friend to St. Mary's, Aldermanbury, south of Cheapside. The Church had been undergoing repairs, and was to be re-opened on this day. It now looks fresh and beautiful, and some of the tracery in the ceiling is particularly elegant. "A glorious Church, not having spot, or wrinkle, or any such thing," was the theme chosen by the Rev. Rector, Dr. Wilson, on the occasion. In the latter part of his discourse, he took a review of the labours of the Society for propagating the Gospel in foreign parts, during which he paid a handsome tribute to the memory of the late Bishop Dehon. He said, "they had seen, in the fruit of their labours, at least *one* prelate, whose learning, piety, mild virtues, and devotedness to the duties of his office, would have done honor to the Catholic Church in any nation or age."

*Domestic and Foreign Missionary Society of the Protestant Episcopal Church*.—A special meeting of the Board of Directors was called at Philadelphia, on the 24th October, 1827, agreeably to the sixth article of the Constitution. There were present, the Right Reverend Bishops White, Hobart, Kemp, Croes, and Bowen; the Rev. Drs. Wilson, B. T. Onderdonk, and Montgomerie; the Rev. Messrs. Kemper, Ives, De Lancy, Rodney, W. C. Meade, Prestman, Cumming, Noble, J. C. Clay, and Weller; Messrs. Meredith, Lowber, and Bancker.

Prayers were offered to the throne of grace, by the Right. Rev. Bishop White, President of the Society.

In addition to ordinary proceedings, and one recommending Foreign Missions, which we have already published, we notice the following:

It was unanimously Resolved, That it be recommended to the Executive Committee, to commence the publication quarterly, or oftener if they should deem it expedient, of articles of intelligence in relation to missions, calculated to interest the members of the church in this great cause of christian benevolence, and that they forward copies of the same to the patrons, subscribers, and societies auxiliary to this society.

The following was also unanimously adopted:

Whereas, it was among the earliest and best purposes of this Society, to take an efficient part in the great and benevolent work of extending to the Indian tribes the blessings of Christianity, and, with these, moral instruction and improvement in mechanics and agriculture: And, whereas, although the effort made to accomplish this purpose has, for sometime, been of necessity suspended, yet recent occurrences strengthen the motives to exertion, and the hope of success is now happily encouraged by the reasonable prospect of patronage on the part of the government, as well as other circumstances, particularly as regards the Indians in the vicinity of Green Bay:

Therefore, Resolved, that the mission to Green Bay be resumed, and that the Executive Committee be directed to take active measures, in concurrence with the views of the government, for commencing and prosecuting a permanent establishment for the religious, moral, and literary education of the Indians in that vicinity, and for their instruction in the more useful mechanic arts, and in agriculture, and that such measures be taken, as soon as the season and circumstances will permit.

Resolved, That for the accomplishment of a design so pure and sacred, reliance is placed, under the favour and protection of Providence, upon the renewed zeal and liberal support of the members of the Church and of the Christian community, and that it be recommended to the Executive Committee, to adopt such means as they may deem expedient, for the purpose of increasing the funds of the Society, in order that they may become fully adequate to the object.

[In aid of the funds of this valuable Society, a sermon was preached, and a collection made recently at St. Michael's Church, in this city.—Owing to the absence from the city of several of the congregation, and the inclemency of the weather, which prevented the attendance of others, the amount collected was only about \$85.]

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*General Sunday School Union.*—Extract of a letter. Judging from the books\* already published by this institution, the whole series will be intrinsically valuable, and superior to any other to be found in any language. They are likewise free from any thing which could render them objectionable in slave-holding states.

\* A list of these books, which may be purchased here, can be seen on the cover of this number.



*Diocese of New-York.*—From the Journal of the last Convention, which we have just received, we gather the following particulars in addition to those mentioned in our number for December.

The resolutions of the General Convention, relative to the Liturgy, were read, but no measures were proposed respecting them.

Four new churches were admitted to union with the Convention.

The Committee for propagating the Gospel in the state of N. York, reported "that the missionaries employed by them during the past year, have been thirty in number, being four more than those of last year, and that the number of missionary stations has also been enlarged from thirty-one to thirty-six.

"They say they cannot conclude their report without endeavouring to impress upon the Convention of the Church, and through it upon its individual members, the necessity of redoubled zeal and increased liberality in the missionary cause. The rapid extension of our Church in the new settlements of our country, calls loudly for new and enlarged means of support. The members of our communion are there comparatively few, and unless their zeal be supported by missionary aid, they will be swallowed up by the more prevalent denominations. It is under such circumstances that the service of missionaries becomes indispensable, since in no other way can the Church be preserved among its scattered members; and, unless we are prepared to see it extinguished in the rising villages of our state, we must keep the number of missionaries, in some degree, proportionate to the demand for them; they must grow with the growth of our population, so that no section of our country may be without the occasional services of a minister of the Church, to keep alive the attachment of its members, and to prepare them for future union. To attain this end, greater funds are indeed necessary—more missionaries must be supported, and, if possible, the small stipend now allowed them of \$125 per annum, must be increased. But, in so good a cause, your committee cannot believe that funds will long be wanting—zeal will call forth means—means of support will raise up missionaries—and, under the blessing of God upon their labours, missionaries will be to our Church as the sinews of her strength, as the labourers who sow that good seed which bringeth forth an hundred fold."

From the various missionary reports, we extract the following:—  
"From the report of the Rev. William Barlow, missionary at Syracuse, Onondaga county, and parts adjacent.

"Since my removal to my present station, I have performed divine service about fifty times at Syracuse, twenty-three times in Zion Church, Onondaga, eight times at Otisco, twice at Liverpool, once at Salina, and four times in neighbouring places. I have officiated at ten funerals, seven marriages, and nine baptisms, two of the subjects being adults.

"At Otisco, a new Church has been organized by the name of St. Andrew's Church, with the prospect of a slow but certain increase. Several respectable families from the sound school of Connecticut churchmen, have long resided in this place, where they have pined for the accustomed consolations of the sanctuary and the ordinances, as did the exiles of

Zion, when they hung their harps on the willows, and set down by the streams of Babylon and wept. Several of the younger branches have forgotten their home, and forsaken the "old paths;" but their loss is recompensed by the accession of others, who approve the sound doctrines, the sober character, and edifying service of the Church. In this and the adjoining townships, the labours of a faithful missionary might be bestowed with great advantage to our communion.

"The Church at Syracuse, I found in a depressed state. The Church building was merely enclosed, the congregation few in number, feeble in resources, and without a convenient place of meeting. They have, however, recently completed the building in a neat and convenient manner. They have commenced a subscription for the purchase of an organ and bell. They have evinced great liberality in their contributions to the support of their missionary. But they are not able, as yet, to stand alone, and must, a little longer, be sustained by the hands of their brethren.

"Not having had, until lately, a place convenient for the administration of the sacrament of the Lord's Supper, it has been given but on one occasion, when there were present eight communicants who are attached to this congregation."

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*Auxiliary New-York Bible and Common Prayer Book Society.*—The twelfth anniversary of this Society was held in St. Paul's chapel, on Wednesday, the 14th of November, 1827, when the annual report of the managers was read, and several resolutions passed, among which were the following:—

*Resolved*, That this Society sincerely sympathize with the members of its board of managers, in the afflicting bereavement they have sustained in the death of their late friends and associates, the Rev. Cornelius R. Duffie and Mr. Henry Bicker.

*Resolved*, That the thanks of this Society are due, in a pre-eminent degree, to our respected diocesan, for the promptitude with which he undertook, and the zeal and efficiency with which he discharged a most laborious duty, in the delivery of a sermon in the several Episcopal churches in this city, for the benefit of this society.

*Resolved*, That the grateful acknowledgments of this Society are also due to the several Rectors, by whose consent the sermon was preached, and collections made in their several churches; and to the members of the congregations thereof, for their liberal contributions on those occasions.

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*Mission at Tallahassee (Florida).*—We learn, with a more than ordinary pleasure, as several of the emigrants to this country are from our diocese, that an Episcopal congregation has been organized at Tallahassee, under the name of St. John's Church, by the election of the usual officers, and that the Rev. Mr. Willeston was about to proceed to Jefferson county, where it is hoped he may be able to effect the same purpose. A letter says "he is very much liked. Indeed he has given universal satisfaction, and, I am persuaded, if he could be supported among us for one year, we might be able the next to contribute sufficient to keep him."



*Bible Questions.*—We have received the following from a correspondent.

*Messrs. Editors.*—I have particularly noticed your Bible Questions, which are very important, and judiciously worded; but it does not clearly appear to whom they are proposed; whether to your subscribers immediately, or to the Sunday school children, or to the members of our Church in general. I have looked for answers, but see none given; and I presume one reason is, that people do not know for whom the questions are designed. I would suggest, if it be not a presumption in me, that it should be particularly specified for whom they are intended; and, that not only answers should be requested, but that a selection should be made from them, and when received by you, the best should be inserted in your next number, for the benefit and satisfaction of your readers. This would excite an emulation, and stir up a spirit of scripture investigation, which would be particularly engaging to the young.

Your's, &c.

GUILFORD.

In conformity to the suggestion above, answers to our Bible Questions will be received by the Editors, and such of them as are deemed worthy of publication, will appear in the *Gospel Messenger*.

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What are the evidences of the existence of the Deity?

What are the attributes of the Deity as declared by reason and Revelation?

Consult Pearson on the Creed, article 1. Barrow on the Creed, Sermons 6, 7, 8, 9, 10, 11 and 12. Secker and Bishop White, on the first article in the Creed, in their Lectures on the Catechism.

Answers to be returned in the first week in March.



### NEW PUBLICATIONS.

*Candid Examination of the Episcopal Church, in two letters to a friend.*—We are glad to observe the evidence given of the value of this little work in the various editions, which, within the last year, have left the press. We noticed, some time since, the publication of a cheap edition by the Episcopal Female Tract Society of Philadelphia, which, we learn, has been already almost wholly disposed of. About the same time, an edition, with some valuable notes, called for by the circumstances of the Church in that vicinity, was printed at Richmond, Virginia, and we have just received a copy of another new edition, purporting to be the fourth, printed recently, by Messrs. R. P. and C. Williams, at Boston, and accompanied by a series of short papers in reply to some popular objections against the Episcopal Church in New-England, from the same pen. This last is in a style and form which will, without doubt, render it very acceptable. We hope the circulation of this tract may be greatly extended.

[To the above, from the *Church Register*, we are happy to be able to add that this tract is now in circulation by the *Female Episcopal Tract Society*, of this city.]

*Swords' Pocket Almanac*, for 1828.—In this useful Manual for the members of our Church, we regret to notice the error of placing the Rev. G. W. Hathaway among the clergy of Massachusetts, instead of among those of South-Carolina, to which latter diocese he belongs, although absent therefrom, it is presumed, temporarily.

**EPISCOPAL ACTS.**

## ORDINATIONS.

*By the Right Rev. Dr. Ravenscroft, Bishop of North-Carolina.*—On Sunday, December 9, 1827, in Christ Church, Elizabeth City, Mr. Jarvis B. Buxton, was admitted to the Holy Order of Deacons.

*By the Right Rev. Dr. White, Bishop of Pennsylvania.*—On Sunday, December 30, 1827, in St. James' Church, Philadelphia, Mr. J. P. Robinson, was admitted to the Holy Order of Deacons.

## CONSECRATION.

*By the Right Rev. Dr. Ravenscroft, Bishop of North-Carolina.*—On Sunday, Dec. 9, 1827, Christ Church, in Elizabeth City, was solemnly consecrated to the Christian Worship of Almighty God.

**OBITUARY**

Died, recently, the Rev. PHILIP MATHEWS, Rector of St. Helena's Church, on St. Helena's Island.

**CALENDAR FOR FEBRUARY.**

2. *Purification of Virgin Mary.*
3. *Septuagesima Sunday.*
4. Monthly meeting of the Board of Trustees of the Pro. Epis. Society for the Advancement of Christianity in South-Carolina.
10. *Sexagesima Sunday.*
13. Meeting of the Annual Convention of the Protestant Episcopal Church in South-Carolina.
14. Service at St. Stephen's, at 7 o'clock in the evening, and collection.
15. Anniversary of the Missionary Society of the P. E. Church, composed of young men and others.
17. *Quinquagesima Sunday.*—Sermon and collection at St. Michael's Church in the evening, in aid of the Young Men's Missionary Society.
20. *Ash Wednesday.*
24. *St. Matthias—1st. Sunday in Lent.*
- 27.—29. *Ember Days.*

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☞ On Thursday Evening, the 14th inst. DIVINE SERVICE, commencing at 7 o'clock, will be performed, and a SERMON delivered in St. Stephen's Church, Guignard-street. After which, a COLLECTION will be made in aid of the means for paying off the debt, incurred by the erection of that building.

February 1st, 1828.

**KENYON COLLEGE, OHIO.**

The Resident Agent, for Charleston, So. Ca. informs those whose subscriptions, in aid of this Institution, were given, payable in instalments, that the payment of the same, at the present time, would be very acceptable. By a letter lately received from the Right Rev. President, its prospects are animating, and it only requires the liberal donations and fervent prayers of the pious, accompanied with the benediction of Heaven, to place it on a permanent basis, and render it highly instrumental in promoting the good of mankind, and the glory of God.

New Subscriptions will, with gratitude, be received.

**EBENEZER THAYER**, *Resident Agent, Kenyon College, Ohio,*  
No. 79 Broad-st. between Meeting and King-sts.